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AFTER THE EXPLOSION

FROM the early 'twenties disarmament committees have been in being between the great powers. The work of the committees was, with devastating irony or tragedy, interrupted by the second great war. But as soon as this was over the committees, under different names and framework, began all over again. In the 'twenties they discussed the abolition of tanks and poison gas; these were the unconventional weapons of the day. To-day they are discussing nuclear weapons or their implications. War has come a long way since the first disarmament committees decided to try and do away with it. Tanks and poison gas seem like bow-and-arrow weapons compared with ballistic missiles and the hydrogen-bomb.

Perhaps the ultimate weapon has at last been found. It is hardly possible for anything more devastating than the hydrogen-bomb to be invented, and mankind reasonably to survive during its use. With the discovery of the ultimate weapon it ought now to be possible to say thus far and no farther, and having reached that point to discuss how to return. It ought to be possible to disarm at the point of the hydrogen-bomb. Disarmament at one point can suppose gradual disarmament at others.

History is War

The issue is plainly critical. Sir Winston Churchill has said (we quote from memory) that history is a history of war. There is enough grim truth in this to put other truths on one side. For if history is as Sir Winston says it to be then it has to be changed for mankind to exist. It is not being changed. History is still the history of war. No one supposes that the explosions of hydrogen-bombs are done for the love of the neighbour. They are in effect an act of war. They are as much a marshalling of forces for attack and defence, as if a commander in the field was marshalling his troops and their supports for battle. The grim war of science that is taking place between the U.S.S.R. and America and this country is war, and history is being directed and controlled by it. History at this moment is the history of war, for can any other comparable characteristic be found more adequately to describe what is taking place? The future, any kind of future, is dependent upon what the great powers can do about that act of war—the hydrogen-bomb.

The bomb has now been exploded by Britain. Everything conventionally expected of it has been conventionally achieved. Britain is a great power. Her scientists are top-notchers, equal to those of America and the U.S.S.R. She cannot now reasonably be kept out of discussions at the highest level about the future of the bomb—and of possible disarmament. She can be made an equal partner with America and the U.S.S.R. All this has been conventionally achieved and demonstrated, but apart from all this everything is exactly as it was. History is still a history of war. Britain is making her contribution to it. She is doing nothing to change it: and apart from other nations her national life depends upon changing it.

Breaking Through Convention

For the strategy of the hydrogen-bomb, apart altogether from any other results, supposes in practice, at least, the partial annihilation of this island. All that can be hoped, if active war were to take place and the bomb used, is that certain areas would survive to enable annihilatory retaliation to be carried out. Britain's life depends upon history being changed: that is putting the issue on its lowest level; for history holds mankind, and it is the future of all nations, not merely one, that is concerned.

So the real issue before British statesmanship is not that of keeping up with the Joneses in the ability to make scientific warfare, but having the spiritual power to break through the convention, and persuading others to do so. Presumably now, with the explosion of the bomb all the advantages of convention, if there are any, have been achieved. Something more is required. It is the need to break through the accepted—that history is a history of war—to discover a new historical life.

Disarmament committees are committees of experts; they only do what they are told to do within a given situation; and if this always supposes war little wonder that the only advance shown is the odd one from a discussion of tanks to that of nuclear destruction. Clearly a new position now exists. The ultimate weapon has now been found. It ought now to be possible to find a way back, or more correctly into a new historical situation.

The whole political genius of this nation ought now to be concentrated with passion and moral fervour upon putting an end to hydrogen-bomb explosions, or whatever else is scientifically related and comparable. It ought to be made moral, for the whole of mankind is involved. The great leader now would be the one who could lead this nation, united behind him, upon the limited task of ending all hydrogen-bomb explosions everywhere by everyone. The conscience of mankind could be stirred. A beginning, small but important, could be made to change history. Gradually the situation could be changed so that disarmament committees could do their work. It is a hope. Those who call it less than a hope should produce an alternative and consider its fate.

WORLD RELIGIONS; THEIR CHANGING PATTERN

By Arthur Peacock

(The following is the substance of an address given to the National Unitarian Fellowship during the recent Assembly meetings in Birmingham.)

DURING a breakdown on the London Underground recently I began to study the advertisements on the opposite side of the carriage. One of them had the caption "Why Suffer" displayed in large letters. I thought at first that it was a health advertisement. But closer study showed that it was an announcement of an English Buddhist magazine published by an organization that seeks to establish in this country a Western Order of Buddhist monks whose membership will be recruited in the main from Englishmen who embrace the Buddist faith.

This advertisement, I want to suggest, is a symbol of the changing pattern of world religions. When in the 19th century the great Christian missionaries societies of this country were organized and their spokesmen sent to the East it was never envisaged that the Asian religions would contain within themselves such strength that in a century they would be sending missionaries to Europe. It was hoped that the missionary efforts then being implemented would bring widespread conversions to Christianity. But this has not happened. The Christian Missions have rendered considerable service in fields of education, health and social services; but it is estimated they have converted in India, for instance, no more than one per cent of the population and this minority has been largely drawn from among the scheduled classes.

The Non-Christian Religions

To-day, Islam remains a great influence in the world and modern political considerations are achieving closer Islamic unity among the Prophet's followers in the Middle East and elsewhere. Within Buddhism and Hinduism there are signs of vigorous life. The independence won by such countries as India, Burma, Ceylon, is causing the leaders of those lands to realize that if the moral integrity of their people is to be maintained they must be reminded of the greatness and richness of their spiritual and cultural heritage. Buddhists from all over the world have recently gathered together in Ceylon, while under UNESCO auspices a round-table conference dealing with the Buddhist contribution to world civilization has been held in India. In Israel the entrance into that land of Jewish people from Eastern Europe has occasioned a strengthening of certain aspects of Orthodox Judaism. There is considerable vitality in each of the living religions and it is no exaggeration to say that the impact of contemporary expressions of political nationalism in some countries is occasioning these stirrings and developments in the respective religions. But the story does not end there.

Missionaries Coming to Europe

As I have indicated a situation has arisen never envisaged by the founders of the missionary societies. Evangelists from non-Christian religions are coming to the West. Buddhism is represented now by organized groups in this country, Holland, France, Germany and the United States. When the British Council of Churches met the other day the Rev. George Appleton, Secretary of the Conference of Missionary Societies, submitted a memorandum in which attention was called to the challenge that Buddhism presents Christian people at this time. The report spoke of a group of young Englishmen who had gone to Siam to study for the priesthood and who would return in due course to serve the Buddhist cause in the West. It told, too, of a well-known Glasgow University man who showed sympathetic inclinations towards embracing Buddhism. A Pelican book on Buddhism by Mr. Christmas Humphreys has sold over 120,000 copies. There is a Vihara in London now where Buddhist monks from Burma, Ceylon and Siam are in continuous residence.

The writings of such persons as Christopher Isherwood, Aldous Huxley and Kenneth Walker have done a great deal recently to focus thought on the study of the Vedanta philosophy and the Ramakrishna Mission has its centres in this country, the United States, France and elsewhere. Islam is equally busy with propaganda in the West. In addition to the well-known Mosque at Woking there are others in various parts of the country. From these a considerable amount of literature is published and missionaries are sent out to address English audiences. Quite a number of young men who have served in Pakistan and elsewhere in the R.A.F. have been attracted to the faith and have embraced its brotherhood. On the outskirts of The Hague, Holland, a mosque is being built and there are several Muslim societies operating in that country. Helsinki is another city where a mosque is being built.

The Living Religions

In all this dwells confirmation of Arnold Toynbee's contention that "the annihilation of distance through the achievements of a late modern Western technology has brought all the living religions into closer contact. A situation is arising," he says, "in which the hereditary adherents of each living religion is becoming sufficiently acquainted with other religions as to be able to look at their own ancestral religion in the light of its contemporaries."

What then of all this? It is against this background that the pattern of world religion develops. Mindful of this the Ecumenical movement is making this question one of priority in its discussions. The theme of its next Assembly is, "The Word of God and the Living Faiths of Men", and study-bulletins dealing with non-Christian religions and their challenge are being issued. The International Missionary Council is meeting specially in Accra in December of this year because of the hope that by meeting in a centre where non-Christian religions are rooted some impact of Christian thinking may be made.

The I.A.R.F., with which we are associated, has announced "Religions can meet the world's needs" as the subject for its next Assembly which will be held in Chicago in 1958.

I want to suggest that these trends and tensions, these changes and developments all justify the position that Unitarians have taken as bridge-builders and provide us with opportunities for service now. My concern is to see that in this day and age, in this unique situation, this movement is mindful of all this and that we strive to maintain the tradition set by such men as Estlin Carpenter, Herford and Jacks.

COMMENT

Pensions and Inflation

A FEW years after the First World War I was in Budapest. At that time there was such a rapid fall in the value of the currency that at the end of my first week in the city my room cost twice as much as it did the day I arrived. The shops got over the difficulty of shop-window displays by giving items in the window numbers, and in the front was a card, changed from day to day, in which the new prices necessitated by inflation were set out. But I have often wondered how it was possible to keep proper books in a business in which the value of the currency falls rapidly from week to week; the only way that I could think of was that books should have been kept in terms of those relatively stable currencies—the dollar or the pound.

When I read the proposals put out by one of the parties for a system of pensions related to earnings, to be followed, no doubt, by further alternative schemes sponsored by other parties, I couldn't help thinking of the shopkeeper's difficulties in Budapest in those tragic years. Where contributions are made by persons concerned, the whole basis of a pension seems to become impracticable unless these contributions can be regarded as reasonable and constant during a series of

years. Speaking the other day at Eastbourne, the chairman of the Building Societies Association referred to the fact that the majority of our people seemed to be "concerned to be provided with more pounds rather than to have more valuable pounds". The folly of this is seen with reference to the present old-age and retiring pensions. Two pounds a week seems unrealistic when we look at the value of the pound to-day, but it would have been otherwise had we been able to hold the value at what it was at the end of the war. Unless the value can be held in the future, a similar tragedy will dog any kind of realistic pension scheme.

Remarriage of Divorced Persons

The Church of Scotland has been giving a good deal of attention to the subject of the remarriage of divorced persons, and a special committee has prepared a report for the consideration of the General Assembly. The report recognizes that "exceptional situations arise within marriage where a husband and wife, instead of growing into a life-giving unity, seem to come near to destroying one another. It is therefore agreed that there are cases where it is better that the parties should seek separation or divorce. The Church must then help those who, in conscience, have come to the decision to make a new beginning, whether this leads to a celibate life or to a second marriage". The committee has, therefore, recommended that the Church should cease to debar one class of divorced persons from remarriage, while permitting it to others. "The criterion should be not so much guilt or innocence in the past but rather, where guilt has existed, the presence of sincere repentance, together with the resolve to enter upon a union that shall be in a full sense Christian".

This represents a great step forward, although it makes short work of the absolute authority of Jesus in the field of morals. If the report is adopted and the necessary alterations in Church law are made, it will certainly militate against any measure of closer union with the Church of England as is contemplated in recent discussions.

The Cap Fits

"We doctors are rather unfortunate," said the doctor to his friend, the lawyer. "No sooner do we find ourselves in the midst of a party, than we are assailed by one of the other guests with anxious questions about all sorts of actual and possible diseases, and are begged for advice." "I can understand that," said the lawyer, "for in my profession, too, people are always after getting advice in the same way." "Well," replied the doctor, "I am so sick of it all, that I decided to settle the subject for once and for all. When I was asked to a social evening the other day, I was besieged so anxiously by an old lady that I found it impossible to excuse myself from entering fundamentally into her troubles. But do you know what I did the next morning? Well, I sent the lady my account." But just then a spark of doubt seemed to appear in the doctor's eye. "You are a lawyer and can tell me whether from the legal point of view I was justified in my charge." "Of course you were," said the lawyer. The next morning, however, the doctor got *his* bill—from his friend the lawyer, "for legal advice".

Sing a Song of Sixpence

We grown-ups are too much inclined to take it for granted that children understand the words they are taught. We are used to hearing about hymns of which quite a number of stories are told, like that of the child who wanted to hear the hymn about "the little she-bear" which turned out to be the well-known lines

"Can a woman's tender care
Cease towards the child she bear."

Not long ago a kindergarten teacher in Alberta wondered how much of the nursery rhymes that children love they really understand. One day, after they had sung "Sing a song of sixpence", she inquired from each child where the queen was when she was in the parlour. Half of them said that she was in the beauty parlour and the other half said that she was in the beer parlour.

Cockney Wit

I was strolling over London Bridge. It was flood tide, and the water was rushing swiftly through the piers of the bridge. Several Cockneys were leaning on their elbows on the balustrade, staring silently at the gurgling water. Then, from under the bridge there came very, very slowly a punt that a man was poling down the stream—a sullen, obstinate fight against the current, a yard or two a minute was all that could be gained.

The watchers looked at the desperate situation, and one called down to the man with the pole: "Hey, mate!" He looked up, and shouted: "What's the matter?" "Bring us a parrot when you come back!"

Commentator.

THOSE GOOD INTENTIONS!

By Charles Easton

"MY intentions were good . . . but you know how it is!" Everyone knows! Too many religious people are caught up in the whirl of good causes and have nothing but good intentions to give to any one of them. It isn't only the pleasure-seekers who rush through life too fast to see anything. Religion has far too many people chasing far too many good intentions and getting nowhere. A meeting will always accept these good intentions. But are they any good? Do they get things done? They quieten consciences concerned about the many wrongs that clamour for redress. They flatter us with the feeling that our heart is in the right place. Some would even say they are our defence mechanism against the many good causes that appeal to religious persons. Perhaps they are. Their danger is that although they seem to mean so much they count for very little. They cast an emotional veneer over the problems of life, and we imagine that having shown our good intentions we have solved them.

Something must be done about these good intentions, but what? Resolution is but another stone set in the pavement inclined towards the hell of personal inadequacy. If mere effort of will could have cut the web we should have been free for action years ago. We make up our minds to find time for God but our commitments make nonsense of our resolve. We even buy the book or cut out the article to show we mean well, but there the matter rests.

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Circumvent those good intentions! Jot down some of the things you've always meant to do. Now make a list of the committees and good causes to which you have all too often offered apology for absence. Underline the two good works that are most within your capacity and nearest to your heart. Resign from the rest, for your good intention never did much for them anyway. Secretaries of societies need not fear for the result. Three members with hands and hearts available are worth thirty with good intentions. If every goodhearted man and woman did two jobs fully instead of twenty by proxy, organized goodness would run on wheels.

Did God, prayer, quiet, meditation appear on your list of what you'd always meant to do? If they were left out it was because they are buried out of sight under too many abortive efforts. But it is plain enough that anyone is wasting time and energy who goes to Church with all that religion entails, and who doesn't leave time in his life for God. The time has come for plain speaking. One of the saddest things in busy churches is the sight of people so busily engaged in missing the whole point and purpose of religion.

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When you have the courage to do less, you will be able to do a great deal more. You will have time to be a person, time to read and to think, time to work with your hands. You will have time and energy with which to realize the promptings of your spirit. You will be quiet enough to think for a little time each day of God. The good causes you have decided to serve will ask some time of you, but it will be time

satisfyingly spent. You will actually do something for them, even though it means getting down to the more tiresome details of the job.

But how can a man or woman of sympathy pass by all the causes that appeal for support? How can we be so hard-hearted as to ignore the calls to which our good intentions once responded? We now have time for the prayer of compassion. When we have been used to thinking our good intentions and our spasmodic efforts did something for the ills of humanity, it is difficult to believe that the prayer of compassion can do more. There are many who believe it can. If we carry in our quiet heart love and understanding for the coloured brethren in our midst, might we not do more than by intending to attend a concert got up for the funds of a hostel for them? Compassion overflows into speech and into action, though we must not expect every prayer to end so, or we shall find ourselves in the rush where we began. Faced with the world's need we must choose. For this good cause, shall it be detailed activity, shall it be prayer? When our energies are limited, and our time for God is getting short, let our effective gift be Prayer.

FROM MY JOURNAL

By "Simplicitas"

(Being extracts from the journal of a Unitarian minister.)

DR. MARY T. brought her sister, who is staying with her, to Church last Sunday evening. I heard to-day that the sister has said my sermon on "Joy in Life" was too one-sided and asked what about all the pain in the world. If she comes next week but one she'll hear about that, for it is already announced in the Calendar! It will take her at least three years of full attendance to hear me even outline a whole philosophy of life. I wish people would take each day's sermon to heart and live out its implications. That should last them until next week.

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How times have changed! As I so often think so, I must be getting old. The young folk I marry seem so young, too young for the responsibilities I was only too eager to shoulder at their age. It was the young D. family that set me thinking how the relationship between parents and children have changed. I had the fondest parents but never for one moment did they renounce their parental role. When I was ushered into the D.'s living room tonight, ten-year-old Joyce was pouring out tea at the head of the table and her brother Jack was serving out egg salad at the foot. Mr. and Mrs. D. were eating in the children's places. This weekly reversal of roles has, they told me afterwards, brought great understanding to their family meals. Jack understands the problem of fair sharing, and Joyce realizes how often the woman behind the tray has to ask for plates to be passed.

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John Ernest had just seen the Steeproyd bus move off full up, when I hauled him out of the queue and took him up home for a meal. He is very full of the potentialities of his first charge. His trouble though, is the Women's League. He's finished off Martha and Mary and Florence Nightingale and doesn't know how to fill his monthly turn. I said I was glad those ladies were out of the way because women like to hear about modern life. Any subject will do, I told him, so long as they have heard remotely about it, and you apply it to life as they know it. He had been talking interestingly at tea about his pre-college factory days where he had been engaged in motion-study. Talk about that, I told him, only call it "Saving Work". He set off for the later bus murmuring about a new battery for his little torch which he will fix on his arm. He will dispose tins labelled flour and salt, etc., in corners about the speaker's table, and then demonstrate what the newspapers mean when they talk of motion-study. I imagine the faces of his Women's League will be a study when he assembles his gear.

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Actions speak louder than words. It has become the custom with us to offer some thanks to my wife for a good meal as we leave the table. The first time my daughter's friend came to tea she looked surprised. The second time she looked more surprised. The third time she offered her own tribute.

IT OCCURRED TO ME

By Muriel Hilton

AN item in Children's Hour a little while ago was of great interest. It was the result of a competition. Children of all ages had sent in handmade birthday cards, and the adjudicator dealt with the cards of all ages, talking of many of them individually and selecting the prize-winners. The cards were varied in ideas and workmanship, designed and executed especially for the person for whom they were intended. For instance, the girl who had a sister who was an oboe player designed a card which, when opened, revealed an oboe with original lines of music coming from it. There was another, a hive of happiness with little bees with sequin bodies and plastic wings humming round it! In fact, the children who sent cards for the competition must have had an exceptionally happy time working out their original ideas and writing their own lines of verse.

It occurred to me how less personal we become as we grow older in matters of birthdays and special occasions. Most of us cherish cards and presents made by children, but we are surprised when an adult friend gives us a hand-wrought card or gift. In some families poems were always written for special occasions, and I wonder how many find time to write them now. Last year I had a birthday poem from a member of one of our congregations and it moved me deeply, not only because of its sentiments, but because of the time and trouble it takes to create such a poem.

One cannot but greatly admire those who still feel that the personal touch is all important, and go to great trouble to make an individual tribute. In these days of mass production they mean a great deal to the one who receives them. As the adjudicator of the competition said of the cards, "They will all be treasured and kept".

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On the way home from the General Assembly meetings in Birmingham I spent a night in London and went with a friend to see "Camino Real", by Tennessee Williams, at the Phoenix Theatre. This is an unusual and gripping play which held the audience in tense silence. The action takes place in the Plaza of a tropical town, and behind the frontiers we see various well-known characters in their middle years—Don Quixote, Sancho Panza, Marguerite Gautier, Casanova and many unknown people who, faced with the loss of youth and its romanticism, are lost and undecided about their future way. It might be called "A Pilgrim's Progress". From the disillusionment of their middle years there is a way out, to some closed in by the frontiers of their experience there is only stagnation, barrenness and death, to others there is still hope and the way ahead.

This is an experimental play presented by the International Playwright's Theatre whose policy is based on the fact that there is a wide audience for unusual plays. All those who care for the theatre should see "Camino Real" and if possible support other plays of an experimental nature which are to follow.

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Only a few words mentioned the fact that there was to be a pilgrimage to the mass graves where Anne Frank is buried, but after the event there was a touching account in our newspaper. In the pouring rain two thousand young

Germans made their pilgrimage and laid their flowers beside the sodden burial mounds.

Dr. Erich Lueth, the chairman of the Christian Jewish Fellowship in Hamburg, who organized the pilgrimage, said that Anne Frank had become the idol of German youth. A 17-year-old Hamburg schoolboy said, "The immeasurable tragedy of these people expressed in the fate of Anne Frank we can never forget. It must not happen again".

Then the voice of the lost generation—that of Hans Hanoch, now 28 years old, a Hitler youth who fought with the infantry when he was 16. Son of a Nazi party chairman, Hans has since tried to make restitution by becoming a convert to the Jewish faith and settling in Israel. "I am ashamed of the crimes committed against the Jews", he said. A girl of 16 said, "The youth of Germany who will be the voice of the next decade hold out the hand of reconciliation to Israel youth". And, finally, a Jewish boy born in Israel and now studying in Germany said, "We take the hand of brotherhood offered. Let us work together for a better future".

Thus does youth with all its generosity and vision make atonement for the sins of a past generation.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Resurrection

SIR,—May I an Anglican, with many Free Church sympathies, join in the correspondence about the Resurrection.

I think it is well established historically that after the Reformation an effort was made to express more than one viewpoint in the Prayer Book, so that men with quite wide differences of opinion could conscientiously belong to the same communion.

For example, although the Apostles Creed (Morning and Evening Prayer) says "resurrection of the body", the Nicene creed (Communion Service) says only "resurrection of the dead".

Furthermore, article VI of the "39 Articles" says, "Holy scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation".

This important article is, indeed, the charter of freedom to many members of the established Church. Its value is increased by the modern methods of research which have largely destroyed the belief of a century or more ago in the verbal inerrancy of the whole of the Biblical text, without destroying the belief in the obvious, if uneven, inspiration of this great Book of Books.

To return to the question of the resurrection. Read the teaching of St. Paul in I Corinthians 15 (latter half) and you will see that no Anglican need feel bound to believe in the resurrection of a physical body.—Yours,

Shipston-On-Stour, Warwickshire. *J. B. Stower.*

SIR,—Yes, I really am serious in suggesting that orthodox Christians do not literally mean the resurrection of the body which has been buried or cremated. I have never met one who did, and my orthodox religious teachers made a careful distinction between "this body of death" and the spiritual body which they believe will clothe the soul in an after-existence. They also hold that the resurrection of Jesus was something unique, that the actual body of Jesus, which had been buried, rose again and somehow at the same time underwent a change.

There can be no question as to the weakness of this position from a logical point of view (why should a unique resurrection of an unique God-man be an assurance for a resurrection of a different nature for men?), and its dubious foundations from a historical point of view (a good case can be made out that Jesus did not die upon the cross), but these factors hardly count in mythology. Such myths are the products of the minds of people who, despairing of satisfaction in this life, look elsewhere for compensation. In my opinion a life-affirmative religion would gain much by translating such myths into terms of what the Christian is supposed to surrender here for the sake of the spiritualised compensations he expects to enjoy hereafter. The result would, I suspect, turn out to be very strong meat even for Unitarians. Perhaps that is why they fight shy of the task and seek refuge in the rationalistic superficialities of a "simple faith".

I don't know what Enid Shears means by "our belief in spiritual survival"—it could mean so many things.—Yours,

Rotherham. *N. J. Teape.*

"Hiding The Truth"

SIR,—Your timely reference to the B.B.C. broadcast of April 28 reminds us that the hiding of Truth from mankind still finds adherents in men who should know better, and that some money subscribed by the public to the B.B.C. is unwisely spent.

It reminds us that Truth can be bitter to the taste—even to professors of theology, and that much wishful thinking and desire is out of harmony with it. It is surprising that there are still many people who desire that Fundamental Truth should remain a closed book. No wonder it has been said of religion, "that it is, intellectually, the most extraordinary collection and organisation of absurdities and incompatibilities that has exercised, perplexed, and confused human intelligence", even after it has been shown "that he who walks with the light of Truth has the advantage of the midday sun; while he who spurns it passes forth amid clouds and darkness".

What can be right about practices which discourage men to think of and arm themselves with Truth, which retards the natural advancement of civilization? Can it be said that rational happiness and peace of mind of Man lies in his being kept in ignorance of Truth? We trow not: but if it is so, we can only conclude that he is bereft of the dignity which, by this time, he should be possessed of, and woe will continue to betide him.

Sooner or later Truth will out and make itself heard and felt. It cannot be indefinitely ignored by certain individuals and human organizations. Action based on Truth is a vital necessity for human welfare and the preservation of the species. It is the most important of human ideals, and a proven remedy for thousands of infirmities which have and are adding to the miseries of the human race.

The Unitarian viewpoint must never be that to which *The Inquirer* has drawn attention to. Unitarians must never underestimate Man's ever-increasing capacity for getting at and respecting Truth. The reconditioning of the mental attitude of men must be proceeded with. They must be persuaded to put their increasing knowledge to a universal beneficial use, and in this they cannot go wrong. Closing their eyes to this form of approach to life's problems and they will find themselves sinking still further into the mire of human organization.—Yours,

Dukinfield, Cheshire. *F. Woolley.*

Special Youth Services

SIR,—I should like to make some appreciative comments on the special Youth Services which are being organised by students of the Unitarian College. What strikes me as particularly valuable in the services-followed-by-discussion which I have managed to attend, is their spontaneity. Above all they give young people an opportunity to say what they honestly feel and think, however radical, destructive of conventional opinions, negative, "irreligious", stupid or bizarre this may be, or seem to be, without the danger that they will be snubbed, made to feel ill at ease, or be given condescendingly the Right Answer by someone "in authority" at the end of the discussion. I suspect that opportunities for such a genuine sharing of honest views upon matters of serious concern for ordinary young people are all too rare. One ought to expect that every Unitarian Church would actively encourage such lively intellectual and emotional honesty amongst its young members, but to our shame this seems to happen less often than it should.

The great virtue of the worship part of the service is that it starts *where the people are*, and is designed to be a satisfying religious expression of their own experience, in language which is as meaningful and relevant as possible. The energy and enthusiasm which the students at U.C.M. have brought to this difficult task have already awakened an intelligent response from young people in Manchester. Let us hope that what has been begun at U.C.M. will spread to other parts of the country. For in our nihilistic, Jimmie Porter age, it is in groups such as this that our adolescents may find the self-knowledge, and especially the constructive, worthwhile enthusiasm which our timid Liberalism so badly needs.—Yours,

Oxford. *Frank Walker.*

The H-Bomb and the Brotherhood of Man

SIR,—Donald Dunkley's heart does him credit; one hopes it will be balanced by his head in time. The doctrine of the Brotherhood of Man, surely, is in process of evolution and we all

agree it is far from perfect, but would it have reached even its present imperfect state except within a developing framework of Civil and Religious Liberty? Can it continue to evolve except with this framework? Would Civil and Religious Liberty themselves have reached their present state, also far from perfect, if oppressors of the past had not been opposed by force, beginning with Magna Carta perhaps?

Would there even be a Unitarian community in this country to-day if Elizabeth I had been unwilling to destroy the Armada? Judging from the fate of the old Unitarian community in Poland there would almost certainly not be.

Are the struggles of our forefathers to go for nothing by lying down to Communism now?—Yours,

Winscombe. *A. L. Blake.*

SIR,—Does Mr. Blake, when he thinks of the events of British history, even of recent British history, from (say) the Boer War to the invasion of Egypt last autumn, really feel that we are in any position to accuse the Russians of being unscrupulous? I do not deny (no one would) that there have been occasions when Russian Governments have tried to rule the roost; there have also been occasions when British and American Governments have tried to do the same kind of thing. But the point which all those who take a one-sided view of this matter avoid is that there are faults on both sides. Taking a self-righteous attitude does not help. All that it does is to ensure that the H-bomb explosions go on, with consequent danger to humanity. Has Mr. Blake, I wonder, noticed the hints in the Press, hints that both Germany and France are at any rate considering the provision of their own atom-weapons? No doubt other countries will follow. The suggestion that we *need* these weapons to ensure our own safety is, I am sure, quite a sincere suggestion, but to me it is a totally wrong-headed one. In 50 years' time, say, if someone does not stop it, we shall have Belgian and Czecho-Slovak and Japanese and Italian and Rumanian H-bombs. Will the world then be a better place? No; our task is to stop the whole ghastly race and stop it *now*. That is why I felt that the G.A. resolution was one of the finest things that the Unitarian Churches had done for a long time.—Yours,

Brighton. *John Rowland.*

Mark Philips

SIR,—Miss Farewell Jones writes to you asking who Mark Philips was, who was referred to by Lord Melbourne, in her family letters. (Incidentally, it is Philips with one l.) This Mark Philips was my great-uncle who from 1832 to 1845 was the first M.P. for Manchester in the Reform Parliament. He was a life-long Unitarian; his father, Robert Philips, also of Manchester, had become Unitarian because he had suffered in one of the "Church and King" riots at the time of the French Revolution. On the first occasion when he went on a deputation to Lord Melbourne over the Dissenters Chapels Bill it is said that the Prime Minister asked all members of the deputation what religious denomination they belonged to. When he came to Mark Philips the reply was: "Unitarian, and I don't care who knows it." They certainly were tough fellows, those Manchester Unitarians.—Yours,

House of Commons. *M. Philips Price.*

The Bee and the U

SIR,—It has been suggested that we should have a simple and distinctive Unitarian symbol as an aid to publicity. Might I suggest that we adopt the bee as this symbol? I am not thinking of the honey-bee whose virtues have so often been sung, but rather of the prettier and more independent *bombus terrestris* or common humble-bee. This admirable insect flies as high in the air as the honey-bee, works as hard and is engaged on as sweet a task. But while the honey-bee colonizes in feverish swarms and tries to store up vast treasures upon earth which it will defend viciously, the humble-bee is less prone to the failings of mob-psychology. Early and late, in rain or sun, it goes unstrungly about its business, of fertilising the flowers, storing only the honey it needs to raise the founders of new communities; and these little communities unobtrusively cover the whole country.

This might provide us with a distinctive and not inappropriate symbol. Or if we feel that we should lay more stress on high aspiration than on sober industry we might choose a soaring bird, say a skylark.

Perhaps some artist in one of our congregations would like to try his hand?—Yours,

Dorking. *K. R. Oakeshott.*

SIR,—There are times when a small insignia on the lapel of the coat does appear to attract attention and command respect. The tiny gold cross worn by members of the S.C.M. Auxiliary Movement comes to one's mind. For our Unitarian membership it is perhaps only to be expected that one should at once have two ideas to offer but each has attractive possibilities and considerable significance and one at least could be provided at a basic minimum of cost.

The first and perhaps more obvious suggestion would be a tiny U—preferably of the chalice pattern which is the most usual Roman type. This could be interpreted as standing for either Unity or Universe according to taste and to the mystically-minded would still reveal the cup filled from above and offered to all.

The second suggestion is perhaps too subtly simple, but attractive none the less—"a pearl of great price" represented at its highest point by the genuine article mounted on a tie-pin but still recognizable in the almost negligible-costing white-headed dressmaker's steel pin. If worn on the tie or the lapel it would still carry its message. Possibly the two ideas could be combined for the printed symbol.—Yours,

Abergele. *C. T. Harford.*

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THE INQUIRER

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NEWS REVIEW

TEMPERANCE ASSOCIATION

Annual Meeting

In the unavoidable absence of the President, Mrs. Pemberton, the Chair at the annual meeting on April 24 at Birmingham during Assembly Week, was taken by Dr. Dorothy Tarrant. After the adoption of the Committee's Report and Accounts, the Rev. H. A. Gore expressed thanks to the Officers and Committee for their services and moved a resolution by which the Rev. P. C. Whiteman, of Dover, becomes the new President. In reply to the welcome given by Miss Tarrant, Mr. Whiteman spoke of the joy it gave him to accept office and follow in the steps of so many honoured names in our group who had served the Temperance cause. Although there was a great deal of indifference and even hostility to-day, he could not shut his eyes to the present-day need for more temperance teaching. The problem of "drinking" was becoming a more serious social question, and he called for greater loyalty to our Association and a recognition of the importance of the work.

(Continued on page 180)

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 26, 1957

ABERDEEN, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Supply
ABERYSTWYTH, Blue Street Meeting House, 11, Mr. T. Haydn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
ARNOLD, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill, 3, Rev. T. E. Nuttall
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Miss A. Hesketh
BATH, Trim Street Chapel, Unitarian, 6.30, Mr. E. C. S. Lee
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30, Rev. C. J. Montgomery, 7, Rev. F. Y. McQuoid
BERRY GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. Dudley Richards
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Rendevvugh Road, 6.30 (June 2) Miss H. Dixon-Williams
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. H. L. Short
BIRMINGHAM, Wrentham Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGregor
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. Weir
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BLEDLOW, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. W. Stephenson
BOLTON (Lever), Unitarian Church, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, Post Hill Road, 11, Rev. Lawrence Redwood
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bellamy
BRIDPORT, Chapel Church, Dorchester Road, 3, Sunday School, 6.30, Rev. W. H. Chandler
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. Rawdon Lewis
BRISTOL, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bayley
BRISTOL, Oakfield Road, 11, Rev. H. Bayley, 6.30, Mr. M. Peabody
BURNLEY, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallsworth
BURY, Bank Street, 11, Rev. F. M. Rees, 6.30, Rev. R. I. Peppercorn
CARDIFF, Memorial Church, Roath Court Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Tredgold
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Service, 6.30, Rev. C. A. Piper
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Beaty
CHORLEY, Chapel Adjoining, 10.45 and 6.30, Rev. Kenneth Twiss
CLEVEDON, Free Christian Church, South Street, 6.30, Supply
COLCHESTER, Unitarian Church, Hamilton Road, 11 and 6.30, Mrs. M. B. Dixon-Scott (1st Sunday in the month)
DARLINGTON, 10.45, Rev. A. B. Duncumb; Sykes, 6.30, Rev. A. B. Duncumb
DARTMOUTH, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotton
DERBY, Free Gate Unitarian Church, 6.30, Supply
DEVIZES, Old Meeting House, 10.45, Mr. H. K. Watts
DEWSBURY, Free Christian Church, Hair Cross, 11 and 6.30, Rev. G. W. Fogarasi-Watkinson
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Pedley
DUDLEY, Stafford's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. Bruce Pearce
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stuart P. Worthington
DURHAM, Unitarian Church, 29 Gilesgate Road, 11, Rev. A. E. Potts
EASTBOURNE, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
EDINBURGH, George's Chapel, South Street, 6.30, Rev. L. J. Hume
ELY, Chapel, High Chapel, 11 and 6.30, Rev. J. Harry Shaw
EXETER, St. Verney Street, Unitarian Church, 11, Rev. John Coveney
GLASGOW, Barrow Street, 3, Rev. Benjamin Thomas
GLASGOW, Ward Street Church, 11.15, Rev. R. Travis Cook
GLOUCESTER, Hare Chapel, Hare Barton, 10.45 and 6.30, Rev. Travis Cook
GRAVESEND, Parrock Road, 10.45, Rev. J. B. Thomas, 6.30, Rev. J. S. Patrick
HALIFAX, Free Christian Church, South Parade, 11 and 6.30, Rev. Dennison Hilton
HARROGATE, Victoria Avenue, 6.30, Rev. J. Morgan Hall
HASLEMERE, Wesley Hall, 6.30, Rev. J. B. Thomas
HASTINGS, High Street Church (Unitarian), 6.30, Rev. Dorothy Pitts
HAY-ON-WYE, Bethel, 11 and 6.30, Rev. W. J. Curtis
HEBDEN BRIDGE, Mount Pleasant, 11 and 6.30, Rev. Edgar W. Hill
HEREFORD, St. Nicholas Street Church, 6.30, Rev. Albert Smith
HILL HEAD, Old Church, City Square, 10.45 and 6.30, Rev. R. L. Gillard
HINDLEY, Nightingale Road, 11, Junior Church, 6.30, Mr. C. V. Walker
HITCHIN, The Grove Hospital, East Road Street, 11 and 6.30, Rev. Leonard Mason
HOLT, Unitarian Chapel, 11, Rev. J. E. Lindsay, The Little House, Garth Road, 11, — Wrington Chapel, 11, Dr. Jeremy Goldsmith
HOLYWOOD, High Street, Congregational Church, 6.30, Supply
HORSHAM, Carfax Church of Truth, 11 and 6.30, Rev. P. N. Trowell
HOVE, Church, Free Church, 11, Rev. W. Eastwood
HUDDERSFIELD, Queen Street Mission, 6.30, Rev. J. Ellis Mumford
HUNTINGDON, Unitarian Church, 11, Rev. Wynford R. Bevan
ILFORD, Cranbrook Road, Exercise, 3, Sunday School, 6.30, Rev. N. Emerson
ILKESTON, Unitarian Church, 11 and 6.30, Rev. A. H. Ward
IPSWICH, Old Meeting House, Tacket Street, 11, Rev. F. Soanes, Free Christian Church, Elm Street, 11 and 6.30, Rev. Frank Walters
KENDAL, Stramongate Chapel, 11, Rev. R. Travis Cook
KESWICK, Unitarian Church, Main Street, 11, Rev. Frank Walters
KIDDERMINSTER, Vicar Street, 11, Rev. J. Harry Shaw
KINGSTON-ON-THAMES, Unitarian Church, Eden Street, 11, Rev. Lawrence Redwood
LANCASTER, Unitarian Church, Meeting House Lane, 11, Rev. Kenneth Twiss
LEAMINGTON, Portland Street Church, 11 and 6.30, Rev. Dennison Hilton
LEEDS, Mill Hill Chapel, 11, Rev. Frederick Pierce
LEEDS, Upper Chapel, 11 and 6.30, Rev. Stanley Pierce
LEEDS, Belle Isle Road, Unitarian Church, 11, Rev. Frederick Pierce
LEEDS, Hunslet Unitarian Church, 11, Rev. Frederick Pierce
LEEDS, Lady Lane Church, 11, Rev. Frederick Pierce
LEEDS, Mount Preaching Station, 3, Rev. Frederick Pierce
LEEDS, Oakwood Unitarian Church, 11, Rev. Frederick Pierce
LEEDS, Wesley Place Church, 11, Rev. Frederick Pierce
LEICESTER, Church of the Saviour, London Road, 6.30, Rev. L. Rawlins
LEICESTER, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. B. Blackburn
LEICESTER, Unitarian Church, High Street, 6.30, Rev. J. Morgan Hall
LEICESTER, Unitarian Church, Wellington Street, 6.30, Mr. S. Lees (also 11, 2nd Sunday in the month)
LEOMINSTER, Presbyterian Unitarian Chapel, 11, Rev. C. Sumner, 6.30, Supply
LEWES, Unitarian Church, High Street, 6.30, Rev. B. Vesey (also 11 First Sunday in the month)
LIVERPOOL, Pembroke Free Christian Meeting House, 11, Rev. B. Vesey
LIVERPOOL, Renshaw Hall Road, 10.45, Stubbins, 6.30, Rev. P. B. Greaves
LIVERPOOL, Mary St. Chapel, 11, Rev. W. H. Gaskell, 2.30, Sunday School
LIVERPOOL, Old Meeting House, Ashfield Road, 6.30, Rev. G. Ernest
LIVERPOOL, Unitarian Church, 10.45 and 6, Rev. Alec L. Peters
LONDON, Unity Church Mossgrave Road, 11 and 6.30, Rev. Charles Emlyn Jones
LONDON, Conway Unitarian Church, 6, Miss Jessica Norris
LONDON, Cotte Street, 10.30 and 6.30, Rev. Ken Wigg
LONDON, Friends' House, Church Road (by permission), 7.30, (1st Sunday in the month), Rev. Antonia Pearce
LONDON, Memorial Church, Manor Road, 11, Rev. C. A. Piper, 6.30, Dr. S. J. Kennett
LONDON, Brixton, Lodge Road, 11, Children's Church, 6.15, Supply
LONDON, Hampstead, 2.30 Junior Church; Mr. W. Norton
LONDON, St. Saviourgate Chapel, 6.30, Mr. C. H. Smith
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Whitefield St., 11 and 7, Rev. Grace Gunson
MELBOURNE, Unitarian Church, Collins and Plum, C.1; Unitarian Hall (Lower Hall), 4.15, Services: 4 p.m., second Sunday in each month, Evening 7 p.m., Rev. V. Smith
PERTH, Unitarian Assembly, Unitarian Free Christian Fellowship, Rev. R. H. Pierce-Jones, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales Unitarian Church, 17 Francis Street (off College St.), 7.15, Rev. R. W. Hutchens, Manse Telephone [illegible]
Unitarian Fellowship of Australia, 1 Glen Albyn, Melbourne, C.1. Minister: Rev. W. Berrington. Services as announced.
Brighton Congregational Church, Arnold Road, Sandford (Vic.), 3.5, weekly at 2.15 p.m. Public Worship, fortnightly, 2.15 p.m. Minister: Rev. W. Berrington

CANADA

HAMILTON, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Arnas Carlson
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenney
VANCOUVER, B.C. Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Shutty

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. Wynn-Williams, Service suspended — Enquiries — Mrs. Wynn, Tel. 46-288

SOUTH AFRICA

CAPE TOWN, Rose Street, 11, Sunday School; 7, Service, Rev. Hedwig C. Bowen

ESSEX HALL

The Ceremony of

Laying the Foundation Stone by

Mrs. Sydney Martineau

will be held on

SATURDAY, 8th JUNE, 1957

at 3 p.m.

Chairman:
The Rev. J. P. CHALK,
President of the General Assembly

Speaker:
The Rt. Hon. J. CHUTER EDE,
C.H., J.P., D.L., M.P.

£10,000 IS STILL REQUIRED. Donations to the Hon. Treasurer of the Appeal Fund, Leslie Procter, F.A.C.C.A., Willow House, Waterfoot, Rossendale, Lancs.

Birth

Cosgrove—On May 5, to Jill (née Montgomery) and David, a daughter, Rosemary Eline, Tan-y-Bryn, Craigavad, Co. Down.

Death

Tidmarsh—On May 6, suddenly, Sarah C. Tidmarsh, in her 84th year. A member of Essex Church for over 40 years.

(*Continued from page* 178)

Liverpool District Women's League: The spring meeting was held at Wallasey on Tuesday, May 7.

Mrs. Murren, District President, conducted the service and delivered a very beautiful address on the theme, "Since what we choose is what we are, what we love we still shall be". Speaking of the desire for peace which makes all women one, she said how united we were in war, "let us continue united in our faith".

After an enjoyable tea, served by the Wallasey Branch, the delegates who had attended the General Assembly Meetings gave their impressions of the meetings at Birmingham.

The President said farewell on behalf of all the members to Mrs. Shirvell Price. She will be sadly missed at our League meetings and we all remember her two years' service as President.

The meeting ended with thanks to all, ably expressed by Mrs. Price.

G. H. Snow

By the passing of Mr. G. H. Snow quite recently, May 8, the Ilford Church has lost another of its earliest and founder members. Mr. Snow was a man who had a very independent mind and was unafraid to express his thoughts although he knew opposition was assured. Locally he was a much sought after man and had seats upon various committees—the most outstanding of which was the Ilford Social Service Association where day after day he served in the Advice Bureau interviewing people seeking some solution to their problems.

A service was held in the church on Monday morning, May 13, conducted by the minister, Mr. T. E. Dalton.

HIBBERT HOUSES

The following sums were received in January, February and March, 1957:—

Subscriptions under Covenant			
Sir Philip Colfox	5	0	0
Mrs. E. Dawtrey	1	1	0
A. W. Kenrick	5	0	0
Miss M. B. Mitchell	2	2	0
Miss Nora Gimson	2	2	0
Miss E. M. Tayler	1	1	0
I. F. Isaacs	2	2	0
A. W. Isaac	1	0	0
Dr. Hilda Davis	2	2	0
K. B. Stoddart	10	0	0
Mrs. E. Drummond	10	0	0
Mrs. M. A. Worsley	10	0	0
Mrs. M. Minnis	2	2	0
			53 12 0
Personal Subscriptions and Donations			
F. V. Barber		10	0
Mrs. A. P. Scase		10	0
Miss K. F. Jones	5	5	0
W. B. Kenrick	10	0	0
F. J. Okey	1	1	0
G. Kenneth Cook	5	0	0
W. Haslam	2	2	0
Miss V. Reed		10	6
John Fyles	2	0	0
Miss M. R. Taylor	5	0	0
M. Gerrard	5	0	0
Mrs. E. M. Tayler	1	1	0
Mrs. B. Dunnill	1	1	0
E. R. Cro		10	6
E. Chitty	1	1	0
			40 12 0
Contributions from Churches and Institutions			
Plymouth Unitarian Church	2	2	6
Church of Our Father, Rotherham	1	8	6
Old Meeting, Sidmouth	2	11	6
Evesham Women's League	1	1	0
Manchester College Oxford, Women's League	2	2	0
Sheffield Upper Chapel	10	10	0
Britain Hill Women's League	1	1	0
Lewisham Women's League	1	1	0
Octagon Sewing Guild Norwich	3	0	0
			24 17 6
			£119 1 6

The Honorary Treasurer, Mr. K. Clifford Cook, of 24 North John Street, Liverpool 2, will gratefully acknowledge all donations and subscriptions towards the increased expenses of Hibbert Houses.

WOOD TRUST FUND

GRANTS are made from this Fund to assist Unitarian students of either sex at Training Colleges for the teaching profession. Application Forms may be obtained from the Secretary, Dr. Mortimer Rowe, 15 Gordon Square, London, W.C.1.

A Holiday Conference

HOLIDAY CONFERENCE at Manchester College, Oxford, Monday, July 29, to Saturday, August 3, with possible extension over Bank Holiday: "Our churches now and in history". Conference in the mornings, holiday afternoons. Inclusive cost 5 gns. Apply to the Principal as soon as you can. All ages welcome.

International Union of Liberal Christian Women

Conference at Arnhem, Holland, July 19-22. Still vacancies. Apply to the secretary, Miss Garry, 2 Mulholm, London, N.W.11.

Printed by Wightman and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co. Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate, Saturday, May 25, 1957